WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. III.—No. 50.] Edited by THOMAS HASTINGS—Printed by HASTINGS & TRACY—No. 40, Genesee-St. Utica, N. Y.—TUESDAY, DECEMBER 12, 1826. [No. 128.

Review.

Memoirs of the late Mrs. SUSAN HUNTINGTON, of Boston, Massachusetts, &c.

Concluded.

Mrs. Huntington's piety was not less of a practical, than of an experimental character. Some Christians have been too much in the habit of sitting down in solitude, to pore over the contents of "Memoirs and Meditations," instead of getting into the paths of vigorous and active duty. They thus learn to think and to feel; but seldom to become efficient in christian enterprise. Others, on the contrary, depend too exclusively on their activity, as a means of growth in grace. Both these characters are somewhat deficient; though since both are found faithful in a few things, they will doubtless be accepted. We have seen that Mrs. H. was a woman of much reading and cultivation; and that she possessed a refined and acute sensibility appears by the testimony of her biographer, as well as from her own writings which we last quoted. Had she rested on these attainments, as too many in like circumstances are wont to do, we might have expected occasionally to see her become gloomy and despondent, if not the entire victim of a sickly and distempered imagination. But her case was just the reverse. While she was constantly improving her taste, by reading, writing and meditation, she was strengthening her mind, and acquiring energy and fortitude, by her unwearied activity in the cause of Christ. The *domestic* duties of the wife of a clergyman are arduous; and though these are somewhat modified by a city residence, they are not lessened by it. But in addition to these, Mrs. H. became during her residence in Boston, an active member of the Female Orphan Asylum, the Fragment Society, the Graham Society, the Corban Society, the Female Society of Boston and vicinity, for the Promotion of Christianity among the Jews, the Widow's Society, the Boston Female Education Society, the Old South Charity School Society, the Boston Female Tract Society, the Boston Maternal Association, and probably a few other associations of a similar nature; to all of which she was a contributor, and to several she held an important official relation. Her correspondents, too, were somewhat numerous; and her letters, if one may judge from such specimens as are exhibited in the volume, were always filled with useful matter. A woman thus active, was in little danger of being gloomy; and doubtless she owes to this very circumstance, a great measure of her personal sanctification.

In these things, we would propose the example of Mrs. H. as a fit model for imitation. She was no time-killer. The article never lay on her hands as a useless drug. She had enough to do. She must have been diligent and methodical; and must have known the value of hours and minutes as well as of days and months.—Even her reading must have been systematic. Take, for instance, her views of solid and light reading.

"I am reading Owen on communion with God. * * * Owen usually went to the bottom, in pursuing his religious investigations. It appears to me, that a thorough acquaintance with one such work as this, would do more towards strengthening the intellect, and giving a proper direction and balance to the religious feelings, than running over the contents of our magazines, &c. for a year."

And alluding to an article which appeared at that time, in the Christian Spectator, on the "Present Literary and Religious Taste of the Christian World," since known to have been written by President Humphreys of Amherst College,* she observes as follows:—

"The writer thinks the Waverly Novels are having a deteriorating influence on the reading of Christians, introducing among them a class of books, which has generally been considered inadmissible, and thus breaking down, in this respect, the boundary between the church and the world.—There is, unquestionably, much truth in these remarks. These novels, that is, the very few that I have seen, if they are distinguished by the absence of what is impure and disgusting; if the scenes they describe are not marked by all the extravagancies of the old romance; if they do exhibit some masterly touches of character—are, notwithstanding, far from being calculated to exert an influence on the reader, favourable on the whole, to his mental and moral improvement. At least it appears so to me."

These sentiments, at the time they were written, had been adopted by few comparatively; and by those alone who dared to be singular, when the current of public sentiment was against them. Happily, they have become somewhat prevalent at the present time.

Her views of the great end of education are not less remarkable.

"To teach us how to seize upon, and turn to the best account, every means of improvement with which we are furnished by Providence, is, or ought to be, the great end of education. What ever we have learned, if we have not learned *to think*, so as to advance ourselves in knowledge, by the judicious direction of reason, in reference to our daily circumstances, the most important of all knowledge is wanting, that of knowing how to educate ourselves. And if the mind is not accustomed to think *early*, there is danger that it will never be brought to think at all. How important, then, that *mothers* should make the communication of ideas their principal object, in instructing their children; and that they should encourage in them a becoming curiosity to know the reasons and uses of things, and induce them to exercise their judgments upon what they have learned. To accomplish these designs in reference to our children, is indeed no easy task. But are not the benefits to be derived from their accomplishment of importance enough, and is there not sufficient ground to hope for success, to constitute a claim to more attention, and effort, and prayer, in reference to them, on the part of mothers, than they commonly receive?"

Her views of a religious education will be read with no less interest. Take the following as an example:—

"The question—What is a religious education? becomes one of the deepest interest. Is it to have our children baptised, and initiated into a knowledge of the general principles of christianity? Is it to make them attend upon the regular administration of the word, to catechise them, to remind them of the greatness of their obligations to become holy, and set before them the terrors of the Lord, that we may persuade them to flee from the wrath to come? All this we undoubtedly ought to do. But all this we may do, and yet be found wanting. For we can never too earnestly press upon ourselves the conviction, that education is not what we teach our children in detached periods of time, when we are giving them special instruction, or explaining to them revealed truths; but what we teach them by the silent, but ever-influencing language of our general example. The mother who recommends religion in her formal instructions to her children, as a thing of the first importance, while, in her own case, it is habitually driven into a corner; who urges on her children the supreme desirableness of laying up treasures in heaven, while her dearest ones are evinced by her conduct to be on earth; who insists on the excellence and importance of meekness, patience and charity, while she is no way remarkable for the exercise of these graces herself; who descants on the vanity of the world, while she is seen to be a slave to its opinions and fashions, can hardly expect much success from her labours.

"But, while we must all weep over our short-comings; while we have occasion to confess to our God, and perhaps, sometimes, to acknowledge to our children, that the evil which we would not, that we do; it should inspire us with courage that we have an High Priest, who is touched with the feeling of our infirmities, and who is able to prevent the influence of unallowed miscarriages on the minds and hearts of our little ones. If there be a prevailing desire, and a settled purpose and endeavor, to walk before our house with a perfect heart, may we not indulge the humble hope, that our accidental mistakes, or occasional deviations from the path of duty, shall not separate his mercy from us and our children?"

* * * * * *

"We must, however, prepare ourselves to meet with many hindrances, to resist many discouragements, to overcome many difficulties. The evils resulting from a nature altogether corrupt, are too potent to be levelled at one blow. Nor must the recurrence of the manifestation of dispositions which we had hoped were annihilated, or the relapse into sins which we had believed were forsaken, disarm us of resolution & strength to apply, with a steady hand, the proper remedies for these disorders. The disease may be protracted; there may be many relapses; but we must not therefore conclude that it is incurable, and remit our efforts to save its unhappy victim."

Such sentiments as these well become the christian matron. Who is sufficient for such a task? Who performs it? Alas, the day of final reckoning will disclose a fearful account of unfaithfulness among fathers, as well as mothers, that are called christian. Amidst the reformations and improvements which distinguish the present day, it is greatly to be feared that parental instruction forms no conspicuous part.

Besides what we have already exhibited in relation to Mrs. H.'s *literary* acquirements, we have yet to add, that she possessed a talent for poetry, which, if it had been more thoroughly cultivated, would have been of the first order. The mind of an individual, however, cannot achieve every thing; and Mrs. H., perhaps, was right in not spending much time with the muses. The few specimens which appear in the volume, have considerable merit, as will be inferred from the one we give to-day on the last page of this paper.

But we must hasten to the last scene of this excellent woman. She died in the autumn of 1823, in consequence of frequent bleeding at the lungs. She had sufficient warning of the event, to make disposition of her children and her family concerns, which she did with much resignation and composure. She trusted in the Lord, who had said—"Leave thy fatherless children—I will preserve them." For a day or two she was distressed with doubts, but afterwards was uniformly calm and tranquil. She was aware of her approaching dissolution, and died with faith and hope unshaken in the Lord. The clergyman who succeeded her husband, and who has furnished these Memoirs, frequently visited her in her last sickness, and was with her when she sunk to rest in the arms of her Saviour.

* See Western Recorder, vol. i. p. 21.

Communication.

The following is the article alluded to last week, as purporting to be an answer to some of the positions maintained by our correspondent Philo. It contains some severe remarks against ourselves: But what then?

To the Editor of the Western Recorder—

IN REPLY TO SOME OF THE ATTACKS ON EPISCOPALIANS.

SIR—The columns of your paper have been recently opened to a series of essays against the Protestant Episcopal Church, the features of which are so prominent and palpable, that all notice of them by Episcopalians, will, I apprehend, to many appear entirely needless, as they can hardly fail to carry with them to every reader their own refutation. With Episcopalians, Sir, these unprovoked attacks will require no *explanation;* but they are calculated, and I doubt not are designed, to supply nutriment to *private* misrepresentation and abuse, and particularly in those sections of the country where ignorance of the episcopal church secures them from detection. On this account it is, Sir, and not from any direct or "indirect apprehensions" that *churchmen* will be convinced by these assaults "of the unsoundness of their principles," that I have been induced to request of you, as an act of justice, the insertion of the present communication.

To go into a detailed answer of the pieces in your paper, is an unnecessary, and permit me to add, it would be to me, Sir, an odious task. All that I intend is, to expose some of their prominent *misrepresentations* and *falsehoods*, leaving candid and enlightened minds, from this specimen, to estimate the accuracy of the remaining charges, and their author to the enjoyment of the peace of mind and the approving visitations of conscience, which must be the reward of this exertion of *honest* and *holy* zeal.

Before we venture, Sir, to put serious charges upon paper, we should be well satisfied that they possess one necessary quality—*truth.* The charges in these pieces, against Bishop Hobart and his communion, are *not true;* and it is one of the lightest expressions which can be bestowed on the conduct of their author, either that he was ignorant of the subject, or that he was careless as to *facts*, provided a strong case could be made out against the episcopal church.

1. The first accusation which I shall notice is this; that Bishop Hobart, in one of his sermons at the west, asserted that—"Man's depravity is not his crime, but his misfortune." Here the accuser stops in his quotation, and *more than insinuates* that this was a *broad* and *unqualified* sentiment from the Bishop's lips. But this is *not true*, and we challenge the "deponent and his witnesses" to substantiate their charge. What is more easy, Sir, than to garble another's sentiments? But what shall we think of the candour and ingenuousness of him who avails himself of such an artifice to subserve his own purposes, and give a colouring of justice to the virulence of his abuse? The Bishop's object, in the sermon alluded to, was to *insist* on the *sinfulness* and *guilt of man;* and he observed—Man's depravity is his misfortune, not his crime, *until* he complies with *its unholy dictates, and yields to its unhallowed impulses.* This he proved by further observing, that it appeared from scripture that we are to be judged *only for the deeds done in the body*, for the things which we have done, whether they be good or bad; and then in continuation he observed, that there is no man that liveth and sinneth not; of course, that there is no man who is not sinful and guilty, and who does not need the atoning merits of the sanctifying grace of Jesus Christ. These, Sir, *were* the sentiments which Bishop Hobart uttered in the sermon alluded to, and which your correspondent has so disingenuously *curtailed.* If Bartimeus and his coadjutors undertake to deny it, the sermon itself can be produced to settle the question. "That was excellently observed, say I, when I read a passage in an author whose opinion agrees with mine. When we differ, then I pronounce him mistaken." "And this" as was said in another case, "is undoubtedly the philosophy of the matter." Yes, Sir, this is *undoubtedly* the simple state of the case. Bishop Hobart is not opposed, and never was opposed to the scripture doctrine of human depravity; but to the *calvinistic doctrine.* Calvinists maintain that the human race was summed up in Adam. Being in his loins, they virtually assented to his act of disobedience. Thus his guilt is imputed to all his posterity.

It follows that all men, the moment they enter the world, are, strictly speaking, sinners—having *actual guilt* upon their heads, as much as Adam had upon his violation of the divine command; and that all but the elect, even *non-elect infants*, are condemned to everlasting misery, not for the deeds done in the body, but for the sin of Adam—there being no Saviour, no Sanctifier, for them! Bishop Hobart, and to borrow your elegant metaphor, "the Christians of his factory," maintain that the doctrine of the imputation of Adam's guilt to his posterity, is contrary both to scripture and to common sense; that it is utterly impossible that the *proper* and *personal guilt* of one man should become the *proper* and *personal guilt* of another; that we inherit a corrupt nature from our first parents, but we inherit no *actual guilt* from them; and that God, infinitely just and good, will not condemn us for the original corruption of our nature, until it has become sin in us, by the choice and consent of our will, made *free* thro' grace: That it is the cherishing of our evil propensities, the yielding to the temptations of our disordered nature, that exposes us to his just displeasure; and that it would not be consistent with the justice of God, to consign infants to eternal perdition for the sin of Adam. This, Sir, is Calvinism and anti-Calvinism, in some of their striking features. In the present day, indeed, it has been found *good policy* to *lighten* the shades of the former portrait; but I judge of Calvinism from the language of the *Confession of Faith*, and not from the comments of the "knowing ones." Which of the two systems, Calvin's or its opposite, is most deserving of your epithet of "monstrous doctrine," others, Sir, as "enlightened" as ourselves, will determine.

I might here proceed to show, from Bishop Hobart's published works, his "Candidate for Confirmation instructed," his "Sermons," and especially his "Companion for the Altar," that he does believe and inculcate the sinfulness and guilt of man, and his deliverance only through the atoning merits of the Redeemer, and the sanctifying power of the Holy Ghost. But, Sir, these works are not difficult to be found; and the candid and impartial of all denominations will, I am persuaded, discover in their pages sufficient proof, that "accusing is proving, only, when misrepresentation, ignorance and prejudice sit as judges." Permit me, through your columns, to recommend to some of your friends and correspondents the first chapters of the Companion for the Altar, and particularly the chapter on self-examination.

2. A second imputation which these essays cast upon Bishop Hobart is this; that he asserted in a confirmation discourse, that "baptism is the scriptural regeneration." The remainder of the sentence I shall notice presently. It contains a distinct charge. Here, then, is another *happy* exemplification of the writer's skill in *garbling* the Bishop's sentiments—I should have said in *concealing* them. In the name of truth and justice, why pretend to give the Bishop's views on the subject of baptismal regeneration in *three words*, and then go on to accuse him of holding dogmas on this point, which every man in his sober senses laughs at? In dealing with such an enemy, our forbearance, Sir, is greatly put to task. We are prepared to bear much. Yes, Sir, in *this place*, and in other quarters, Episcopalians *have borne* much—have witnessed much misrepresentation—heard many strange tales; but we must be expected to feel in some manner, when our enemies cast off principle, that they may accuse us of a want of it—accuse us of "a corruption of the gospel of Christ, which flatters the pride and wickedness of men."

But, Sir, let us examine this charge.—Bishop Hobart is said to advocate the doctrine, that "baptism by water is the scriptural regeneration." It did not comport with your "deponent's" views, to state the *whole doctrine* which the Bishop advocates, or even to state that he used the term *regeneration* in *one sense*, and that the Bishop employed it in *another.* Is this fair? Or is it not acting upon the principle, stigmatised as jesuitical, that the end sanctifies the means? Regeneration is applied by Philo, &c. to denote that *inward change*, which is wrought in the soul by the operations of the Holy Ghost. "Regeneration," says your correspondent, "is a change of our hearts and affections, from the supreme love of sin to the supreme love of holiness, founded on new and spiritual light introduced by the Holy Ghost into the understanding;" and then the whole of his argument goes to show, that Bishop Hobart and the episcopal church maintain that "baptism by water is this scriptural (spiritual) regeneration!!"

Seldom do we meet with such a specimen of malicious and deliberate misrepresentation. Bishop Hobart has never applied the term *regeneration* in this sense—has never identified it with repentance, conversion, the renewal of the inward frame, a change of heart! Let me trespass upon your patience while I state his sentiments *in his own words.* "There is a distinction expressly made in scripture, uniformly preserved in all the writings of the fathers, and pervading all the offices of our church, between that *change in our spiritual state* which takes place in baptism, and *that change of heart and life from sin to holiness*, to obtain which, through the sanctifying influences of the divine Spirit, is the great business of the Christian, and which *alone can secure to him his baptismal privileges.* The *change of spiritual state* produced in baptism, is styled in the language of scripture, of primitive antiquity, and of our church—*regeneration.* The *change of heart and life* is styled *renovation*—"the renewing of the mind," the renewing of the Holy Ghost." The terms *regeneration* and *renovation* are indeed sometimes used by sound divines of our church, in the same signification, to denote a *change of heart and life;* but their appropriate and distinct signification is that which has been stated. In the sacrament of baptism we are taken from the world, where we had no claim to the favour of God, and are placed in a state of salvation in the christian church, where, on the conditions of true repentance and faith, we enjoy a title to all the blessings and privileges of the gospel covenant. In this sense, as it respects a *change of state*, baptised persons are *regenerated*, according to the Apostle, who expressly calls baptism the "washing (or laver) of regeneration," distinguishing it from the *renewing* of the Holy Ghost. Titus, 3, 4. &c. But neither did the Apostles, (observes the Bishop further), nor does our church consider baptismal regeneration as availing to final salvation, without the renewing of the Holy Ghost. Such is the language of the Bishop in his printed sermon, "The Candidate for Confirmation instructed," page 21, &c. I might quote more, Sir, to the same effect; but this is sufficient—sufficient to fix upon the author of the pieces in your paper, the charge either of gross ignorance, or of wilful misstatement and concealment of the Bishop's sentiments.

3. But I hasten to notice another accusation connected with the one just exposed. The Bishop is said to have advocated the doctrine in the hearing of your "deponent and many witnesses," that *Confirmation by his hands was the sanctification of the soul.* "Baptism by water is the scriptural regeneration, and confirmation of it by the same hands is the sanctification of the soul." Western Recorder, Oct. 31. The only notice which such a charge deserves, is a *plain and positive denial of its truth.* The Bishop never uttered this sentiment—that "Confirmation by his hands is the sanctification of the soul." Mark me, Sir—I repeat it—the charge is met by a *flat denial.* It has been pronounced *untrue*, by every person who has taken the least pains to acquaint himself with the doctrine "advocated." It recoils upon the calumniators' heads. And here I make an appeal, not, Sir, to jealous and prejudiced "deponents," but to the candid of all denominations, and to every man of delicate and high and honorable mind, who heard Bishop Hobart's *discourses* and *addresses* in his recent visitation of his diocess—I appeal to such to say, whether they did not discern his solicitude, in every *discourse* and *every address*, to impress upon his auditors the necessity of that dying unto sin, and rising unto righteousness, which baptism and confirmation denote and enforce. I appeal to such persons to say, whether this distinguished divine has not *in this case* been grossly misrepresented and calumniated. To the same tribunal I shall leave it to decide, whether the authors and conductors of this unprovoked attack have displayed that "spirit of meekness and forbearance," to which in the outset of the assault, they have so broadly laid claim.

These essays, Sir, of Bartimeus, &c. are certainly uncommon productions; and in the columns of your paper they display

"Their blushing honors thick upon them."

"Hobart, the land agent of God"—"Christians of Hobart's factory"—Hobart and his party "preach not the gospel;" "neither preach nor believe the gospel; but something else"—"the whole system of their preaching is totally false, and, to all practical purposes, useless"—"Hobartism, I believe to be the whole heavens from the doctrines of godliness." See Philo, &c.!! "Ah, good brother Martin, (said he), do as I do, for the love of God: Strip, tear, pull, rend, flay off all, that we may appear as unlike that rogue Peter as it is possible. I would not for an hundred pounds, carry the least mark about me, that might give occasion to the neighbors of suspecting that I was related to such a rascal."

But, Sir, it is to me, after all, a delightful reflection, that a somewhat different exhibition of the christian spirit from what your columns have displayed, is abroad among "controversialists" at the present time.—The "Christian Observer" is a periodical of high repute among the members of your denomination, and *in many points, it is opposed in sentiment* to Bishop Hobart. Yet mark the temper and style of its "effusions," and contrast them for a moment with those to which you have given publicity. In a "review" of the Bishop's "Sermons," the Observer thus speaks:—"How

precious a deposit is such volumes as these! We find here, in broad and legible characters, a recognition of God the Creator, Christ the Atoner, and the Spirit the Sanctifier; of the guilt of the sinner, the need of repentance, the nature of holiness, the comforts of religion, the hopes of the godly, the glories of the redeemed, an eternity of blessedness, and the terrors which await the finally impenitent. And can we read such a mass of important doctrine, so plainly, so seriously, so affectionately and unaffectedly delivered, with every recommendation of good language and of a good understanding, and not say—Happy are the people who are so instructed? And happy were the world, could we hope that every quarter of it was made to hear and know, thro' *such channels*, the joyful sound of the gospel, and to seek what further might be learned in the sacred sources to which exclusively it refers us."

A few words more, Sir, and I shall bid you farewell. To judge from the manner in which your correspondent speaks of the present increasing prospects, the "victories" of the episcopal church, we are led to infer that the apprehension of her becoming *dangerous* to the success of a *certain policy*, has bereft him of his patience, "set his zeal a tearing," and blunted his sensibility to the sacredness of character, of moral perception, of moral feeling, and of moral honor. We apprehend that what was once said of Gibbon's celebrated history, will apply to Philo and his supporters. "The author often *makes*, when he cannot *readily find*, occasion to insult *our* religion, which he hates so cordially, that he might seem to revenge some personal injury."

In penning this communication, it is by no means my intention to be drawn into a controversy. My object is simply to expose calumny, and to repel charges the most unjust and unfounded. When a christian divine like Bishop Hobart is so misrepresented, it is proper that the misrepresentations should be met as positively as they are made. And though their author or authors, Sir, may justify to themselves this violent attack upon the episcopal church, by the persuasion that they have been doing "God service;" yet *this*, "I cannot but predict, will not be among those acts of their life, to which, in a dying hour, when the bitterness of *party feeling* shall be swallowed up in the prospect of the awful realities of eternity, their own minds will recur with pleasure or approbation."

I remain yours, &c.

A CHURCHMAN.

P. S.—During your absence from the village, an application was made at your office for the insertion of the present communication in the Recorder; but it was not deemed expedient to grant it.

Religious Intelligence.

To the Editor of the Western Recorder.

DEAR SIR—We take the liberty of transmitting to you, for insertion in your paper, the following extracts from a letter received by the Society of Inquiry in this institution from the missionaries at Jaffna, having no doubt but that they will be interesting to yourself and your readers. By order of the Society,

L. D. HOWELL, Secr'y.

THEO. SEM. AUBURN.

JAFFNA, *March 10th*, 1826.

DEAR BRETHREN—With devout thankfulness to the great Head of the Church, we hail the formation of yourselves into a society for the purpose of making inquiries on the subject of missions. Such societies have undoubtedly a good effect, in calling up the attention of those connected with them, who otherwise might not give it that consideration which it deserves; and if we can contribute in any measure to cherish a missionary spirit among you, it will give us pleasure to hold with you the correspondence which you have proposed. So momentous is the subject of missions in our view, that we feel that very enlarged efforts should be made to call up to it the attention not merely of the young men who are educating with a view to the ministry, but also of the whole christian public. The spirit of slumber, which has so long characterized the church of Christ, in regard to sending the gospel to the heathen, has been as yet only partially removed. We believe, that if you were on heathen ground with us, and conversant with the scenes which pass constantly before our eyes, you would feel more than you now feel, that the subject of missions has not engrossed *one-tenth* part of the attention it deserves.

We wish you, beloved brethren, to take into consideration the little that America has done for the heathen. We conclude, that there may be 6000 ministers in the United States, who preach the gospel in its purity as regards the great essentials to salvation. In what proportion to this number, is that of the regularly ordained ministers sent to the heathen? Not more than *one to one hundred!* And is this the quota which the American churches ought to furnish? We believe you will say, it is *not*. We rejoice much to hear, that our young men are turning their attention to the western country, and sincerely desire that multitudes of them may go there; but they should be careful not to let one single object engross their attention to the neglect of the rest. The heathen world has claims as well as the western country; and if the number of inhabitants be regarded, these are neither few nor small. We plead only for a proper division of labourers. If America has claims to 9 out of 10, or to 19 out of 20, at the present time, let her keep the 9 or the 19, but let her not keep back the portion which the heathen world ought to have.

We think that it is high time, not only for your societies of inquiry, but for the whole body of the American churches, to agitate this all important question: How can we, without neglecting ourselves, lay out our strength to the best advantage to evangelise the unenlightened parts of the world, and what are the best means of supplying the immense millions that inhabit them, with teachers? You doubtless will feel with us, that they cannot be supplied in sufficient numbers from christian countries, but that most of them must be raised up from among themselves. The question then arises, what is to be done? As far as we have been enabled to form an opinion on this subject, we think that the whole of the accessible parts of the heathen world should be divided into districts, as regularly as our counties are divided in our states at home; and that, under equal circumstances, an equal number of missionaries should be sent to each of these districts. It should be the object of these missionaries, to make an effort in selecting from among the heathen a suitable number of boys, (this can be done in most heathen countries, if not among the rich, among orphans and very poor people), bring them under their immediate care, make it their grand business to instruct them in the principles of Christianity, pray and converse much with them in private, and in a word train them up for God. If those who are sent are men of God, and do their duty, pleading fervently at the throne of grace, they have the promise of their Saviour that their labours shall not be in vain. In this way, by the aid of the Holy Spirit, they will be able to raise up in a few years native preachers in numbers proportionate to the wants of their respective districts, and the prospect of the conversion of the heathen world will be bright.

We request you, dear Brethren, to give attention to this subject *immediately*, and do not rest here. Do what you can to have it agitated by other Societies of Inquiry and by the American churches generally. We think it of sufficient importance to command the appointment of delegates from every missionary society to meet together, to take the subject into consideration, and lay their plans in the best way to destroy the kingdom of the god of this world. As an able general, who by a spirited onset, attacks every part of his enemy's army, is enabled soon to cry out victory, the ministers of the Lord Jesus should go out against the host of those who are arrayed against the Lord and his anointed in every country; and though at first they may be few in number, and do comparatively little to withstand their enemies, yet with the aid of those who by the divine blessing shall enlist under the standard they have planted, they will soon be enabled to chase ten thousand, yea, to bring all their enemies to submit to the Prince of Peace. We have now been many years on heathen ground, and we can say, if we know our own hearts, that we love our work, and would not exchange it for a kingdom. We have no desire to be in the land of our fathers again. We desire to ascribe thanksgiving and praise to him, who has conferred upon us the unspeakable privilege, that to the Gentiles we may preach Christ. God has blessed us in his work. Especially has he been pleased to bless our boarding schools. In the central school at Batticotta, there are now twenty-two, who give good evidence that they are born from above. Most of these possess talents which would not disgrace the ministry. These, with a number of boys in the school at Tillipally, and others who are our helpers in the mission, are the fruits of that system of which we have spoken above. To the Lord be all the praise for the work accomplished. Had we remained at home, have we reason to believe that we should have been the instruments of doing half so much good? Should we ever have been the instruments in raising up so many, who will we hope soon go out as the heralds of the cross? And even if we should have been the instruments in raising up so many, have we reason to believe that the good done by those in a christian country, would be equal to that done by these raised up here, where the numbers are so immensely great, and where as yet darkness, thick darkness, almost universally prevails?

We thank you for the particulars you have given us of the good work of grace near you. Continue to write as often as you can conveniently. We need hardly say, we shall always be glad to hear from you.

May the spirit of the Lord God of Elijah rest upon your Society. May it indeed be a school of the prophets. Pray much for us. Pray much that the word of the Lord may have free course, and be glorified among this people.

We are, dear Brethren, affectionately,

B. C. MEIGS,
D. POOR,
L. SPAULDING,
H. WOODWARD,
J. SCUDDER.

BURMAN MISSION.

Extract of a letter from Rev. Dr. Judson to the Corresponding Secretary.

RANGOON, *March* 25, 1826.

Rev. & dear Sir.—Through the kind interposition of our Heavenly Father, our lives have been preserved, in the most imminent danger, from the hand of the executioner, and in repeated instances of most alarming illness, during my protracted imprisonment of one year and seven months in three pair of fetters, two months in five, six months in one, and two months a prisoner at large. Subsequent to the latter period, I spent about six weeks in the house of the north governor of the palace, who took me under his charge; and finally, on the joyful 21st of February last, took leave, with Mrs. Judson and family, of the scene of our sufferings—sufferings which it would seem, have been unavailing to answer any valuable missionary purpose, unless so far as they may have been silently blessed to our spiritual improvement and capacity for future usefulness. Let me beg your prayers that it may not be in vain, that we have been afflicted. Dr. Price remains in the service of his Burmese majesty. My intention, on leaving Ava, was to proceed to Mergui or Tavoy, ports south of Rangoon, and ceded by the treaty to the British government; but since arriving, I have found it advisable to wait a little, previous to the evacuation of this place by the British troops, with a view of settling at a new town about to be established in the neighborhood of Martaban, on the dividing line between the British and Burman territories.

It is supposed that all Martaban will remove to the new place, on the other side of the Thanlwen river. The emigration also from the southern districts of Burmah will doubtless be great, so that the native population will far exceed that of the places first mentioned. Add to which, that it is much more centrical, and from the superior productiveness of the adjacent country and the facility of communication with Siam, will probably become a place of much greater trade. The matter, however, is yet quite uncertain, and the first report we have from a party who have just gone to survey the new place & make a beginning, may be decidedly unfavorable. At any rate, I intend to leave this, for some place under British government, within a month.

The disciples and inquirers have been dispersed in all directions. Several are dead; several I found on my passage down the river, and gave them notice of my plans, in case they might wish to follow; and several are in this place waiting for some movement. Moung Shwa-ba has been in the mission house through the whole, and Moung Ing, with Mrs. J. at Ava. Moung Shaw-gnong I have been unable to find, but understand he is alive somewhere in the interior. We had a pleasant meeting with Mah Menla and her sister Mah Doke, who were living in boats at Prome, and instantly resolved to accompany us. I long for the time when we shall be able to re-erect the standard of the gospel, and enjoy once more the stated worship and ordinances of the Lord's house. I feel a strong desire henceforth to know nothing among this people, but Jesus Christ and him crucified; and under an abiding sense of the comparative worthlessness of all worldly things, to avoid every secular occupation, & all literary and scientific pursuit, and devote the remainder of my days to the simple declaration of the all precious truths of the gospel of our great God and Saviour Jesus Christ.

Very affectionately yours,

REV. DR. BOLLES. A. JUDSON, Jr.

MEETING OF EVANGELICAL CHURCHES IN BOSTON.

[*Abridged from the Recorder & Telegraph.*]

A delegation from a number of churches in Boston and vicinity, met at the vestry of Hanover church, according to previous appointment, on the 9th of November last.—The churches represented were—the Old South, Park Street, Union, Hanover, and Green Street, in Boston; the Evangelical Congregational, in South Boston; the First, in Charlestown; the Second, in Medford; the Second, in Waltham; the First and Second, in Newton; the First and the Second in Dedham. The object of the meeting, as stated in the Recorder & Telegraph, was "special and united prayer for the outpouring of the Spirit and the revival of religion, and for the cultivation of christian acquaintance and fellowship." The delegations consisted of the pastors of the churches, with from three to eight of the brethren.—Their first meeting was held in the forenoon, at which an account was given of the state of religion in each of their churches. In the afternoon, a meeting was held in Hanover church, where the substance of the intelligence previously given in the vestry was communicated to the public, accompanied with prayer and other religious services. "From this statement," says the Recorder & Telegraph, "it appeared that the whole number of members in the churches represented, is 1950; that all the congregations are in a state of peace; that in all of them Sabbath schools exist, and are doing much good; the catechetical instruction of children is attended to; church prayer-meetings and lectures during the week are held; the monthly concert is observed and benevolent institutions encouraged; that in nearly all Bible Classes exist, and are highly useful; that in a few of the churches religion is in a languishing state, but in the majority it is flourishing; that in several of the congregations the Lord is now reviving his work; that the cause of truth and piety is decidedly advancing in this city and vicinity. The second church in Waltham has been called to great affliction, and has received signal tokens of the divine favour, during the past year.

"The churches reported as, at this time, blessed with a revival of religion, are those in Boston. In all these churches, weekly meetings for inquiry are held, which are attended by between 250 and 300 persons, and furnish pleasing evidence of the presence and influence of the Holy Spirit. In the Union and Hanover congregations there has been more than usual attention for the last six months. At present, these and the Old South congregation contain nearly an equal number of inquirers; and in all the congregations the work appears to be advancing."

The statement in relation to the churches was followed by the administration of the Lord's Supper to about one thousand communicants.

The public exercises being closed, the delegation again met at the vestry, where the following votes were unanimously passed:—"That a similar meeting be held semi-annually, and that a committee of arrangements be appointed to fix the time and place for the next meeting, and notify the churches: That the committee of arrangements be authorised to invite such other churches in this vicinity not represented in this meeting, to attend the next meeting, as they shall judge expedient: That such churches represented here, as shall request it, be visited by pastors and brethren of other churches, in such a manner as shall be determined by the committee of arrangements."

The meeting was highly interesting and satisfactory to those present, and it is hoped will be attended with great good to the cause of Zion. The object is excellent, and we earnestly hope will be pursued with increasing interest; and that the example of these churches will be followed in other places.

DEATH OF A SUNDAY SCHOLAR.

A boy ten years of age, who had for several years attended the Sunday School, died last week in this city. During his sickness he exhibited, in a high degree, the good effects of the instruction he had received. His whole mind seemed directed to the state of his soul. In the early part of his illness he was earnestly praying to the Lord for a new heart, and that he would make him a good boy. His fever affected his head at times, so as to deprive him of his reason; but in all his lucid intervals he was constantly talking about religion and praying that he might be a good boy, love God, have a new heart, and go to heaven. His Sunday School Teacher visited him several times during his illness, and conversed and prayed with him. At the last visit his fever was high, and he could bear but little conversation. As the fever abated and his mind became clear, his mother asked him if he would like to see his teacher again.—He said "Yes; but if I don't, tell him I am happy." On the day of his death one of his companions came to see him; and when he was going away, he called him to his bed-side, shook his hand and bid him farewell. His aunt said to him, "You are going to that precious Jesus to whom you have so often prayed." He replied, Yes; and in a few minutes breathed his last.

There is no doubt but the religious impressions upon this child's mind, were made in the Sabbath School.—*N. Y. Obs. & Chr.*

Indians.—The Baptist State Convention of New-York have three mission stations among the Indians in that state. The one at Oneida, has a school of about 40 scholars. Mr. Jesse Elliot has lately been ordained pastor of the church and takes charge of the school. At Tonawanda, there is a school of 19 scholars, under the care of Mr. Abel Bingham. Seven persons have professed faith in Christ, the year past.—At Squawky Hill, on the Genesee river, a station has been lately commenced by Mr. Ransome Hovey, who has about 13 scholars.

Indian Education.—A number of individuals in Poultney and Castleton, Vt. have formed the design of supporting two Indian youth through a course of studies, preparatory to the practice of physic. They were induced to do this by the account which the Rev. Mr. M'Coy, missionary at the Carey station, gave, some time since, of the suffering brought upon the natives by their ignorance of the healing art. The professors of the Medical Institution at Castleton have generously offered to give the two boys the advantages of their instruction gratuitously, and it is intended to return them to their people with all the skill and advantages of regular bred physicians, and with all the blessings of that civilization they will naturally acquire.—*Troy Sent.*

Danville College.—The Trustees of Danville College informed the Synod of Kentucky, at their late meeting, that that institution could support itself, if a fund of 25,000 dollars were raised for the salary of its President, for which about 14,000 were wanting. The members of the Synod gave their individual notes, in the course of one hour, securing upwards of 10,000 dollars. The Synod passed an act, for the establishment of a Theological Seminary at Danville, connected in part with the college, and to be under the care and direction of the General Assembly.

By a letter from Mr. Edward Robinson, to Professor Stewart of Andover, dated recently at Paris, we learn that one of the young men in the missionary seminary at Basle, (Switzerland), was about to embark for this country, to be professor of Sacred Literature in the Lutheran Theological Seminary at Gettysburgh, Pa.—*Obs. & Chron.*

The Baptist Convention of N. York employed 17 missionaries, in various parts of that state, in the course of the year past; and expended $3361, in the prosecution of various objects.—The Register, a religious paper published at Utica by the convention, has 2500 subscribers, and is constantly increasing.—*Rec. & Tel.*

Revivals.

We occasionally hear individuals speaking in terms of gladness of "the LATE *revival*," and individuals, too, who a short time since were seen to be active in its promotion. What is this, but a virtual acknowledgment of declension? a declension which is utterly inexcusable, and which involves the deepest ingratitude. Did such persons, at the commencement of the revival, *really repent of a former declension?* and are they now mourning bitterly over their barrenness, and seeking in dust and ashes, the face and favour of the Almighty? They may have formerly repented; but they are not now doing it. Now they are getting into a state which they secretly imagine to be a matter of necessity, a thing of course, a necessary consequence of having been much engaged for a little season. But were they *too much* engaged on a late occasion? O no; they then lamented their infinite short comings in duty; and they had cause for lamentation. Now they are beginning to look back with complacency upon what they then felt and achieved, and to be more really satisfied with their present state, than they formerly were with their measure of engagedness. How is this? Has God changed? Has his honour become a matter of little consequence? Has the worth of souls diminished? Or are sinners now in a state of safety, after having resisted such a blaze of light, and despised such amazing privileges? No; but every thing the reverse. Do such persons, then, never expect again to be engaged in religion? O, yes; but they must rest a little now. They must make a little more work for repentance. By & by, they will put on sackcloth for all this coldness. Their repentance shall be so deep and so sincere, that God will pardon his servants the *little thing* which they are *now* doing. He knows their weakness and frailty; and will doubtless be well pleased to have them rest a little just now. Having come up to his help, and achieved just such a victory as greatly to enrage his enemies, and to cause them to rally, and to come in like a flood, to make a fiercer and more desperate onset than before—O, yes; they may rest now—may retire from the field of action, sit down quietly and see the enemy triumph. Desertion is common among Christians. The disciples all forsook their Master on the day of crucifixion; and one of them swore that he never knew him.

Alas! there are already examples enough of this character. Every revival in the *past tense* exhibits a multitude of them. But did the disciples sit down quietly in the midst of their desertion? By no means. We have learned to improve upon their unfaithfulness: We have learned to add insult to injury. Instead of "weeping bitterly" for our sins, we practically claim indulgence in sloth, as the reward of former activities. To be sure, we must repent of this sloth by and by; but for the present we must indulge in it a *little*, a *very little;* and thus we get down by littles into the depths of lukewarmness, there to stay perhaps for a course of years.

Shame on such unfaithfulness! Talk not of rest or declension. The present, to all the places in this vicinity which have been visited with dews from on high, is a time of awful interest. The Lord has not yet left us; nor will he depart, unless we wound him in the house of his friends, and greatly provoke him by our lukewarmness and unbelief. Let every individual be faithful. Immense consequences are involved in this thing. Let every private Christian, every elder, every minister of Christ, be faithful. Rely upon it—the present is no time for rest or slumbering.

Extract of a letter from Rev. Mr. Nash, dated the 5th inst. at Troy, N. Y. to the Editor of the Western Recorder.

"The character of the good work in this city is rising. I have spent about three weeks in Brunswick. The work has there been very great. There are probably not more than 160 adults belonging to that congregation; between 80 and 90 are now hoping in the mercy of God; all this in about eight weeks. The number of professors, previous to the late revival, was about 60. Many of the remaining are under conviction."

A REVIVAL PROMOTED BY BIBLE CLASSES.

Communicated for the Recorder & Telegraph.

MINOT, *Nov.* 1, 1826.

REV. MR. WILBUR—Dear Sir—I embrace the first convenient opportunity, since I last saw you, of writing a line according to your request, giving some account of the origin and progress of Bible Classes in this town.

You may, perhaps, recollect the occasion which providentially brought us together, in the stage coach, on our ride to Portland, about the commencement of the present year. From your conversation with me then, and what the Rev. Mr. Jones, our minister, and I heard from you and others, at the Cumberland conference of churches, we determined to attempt something of the kind in Minot.

It was a new thing, and required to be touched with caution; a failure would have put us back for years. After consulting with Mr. Jones and Mrs. L. it was resolved to invite all the young ladies in the neighborhood, to spend the afternoon and evening at our house, on the 30th of January; and they generally came.—The object was gradually unfolded to them, during the afternoon, and Mr. Jones and his wife dropped in to tea; after which the female domestics were invited to take seats with us. The meeting was then opened with prayer, and after some remarks by Mr. Jones and myself, and reading your "Address to a Bible Class," the question was put to each separately, if she wished to join a Bible Class. All assented, and all but one cordially. There was a very general and evident excitement, and many declared it was the happiest day in their lives. Thirteen female members joined, that evening, of which one was a professor of religion, and nine of the others have since made a profession, two are hopefully pious, and one removed from the town. The meetings were appointed to be held weekly, and at the first meeting for exercise, five more joined the class, all of whom have since made a profession. On the next, five more joined, one of whom was a professor. One has since made a profession, and two are hopefully pious. The next meeting, six more joined, of whom two were professors, and two are serious. The next, five more, of whom two were professors, and two are hopefully pious. Afterwards, eight more, of whom one was a professor, and five have since made a profession, and one more is hopefully pious. A considerable number have since attended, occasionally, whose names are not on the paper. During this time, four other Bible Classes were formed in town, of which I am unable to state the particulars.

I return now to the males. On the same evening of the formation of the female Bible Class, my overseer, understanding what was going on in the parlor, requested that the same thing might be attempted among the males. Three joined that evening, and subsequently thirty-four others; but from the occupation of the males, they have less leisure to attend to the subject, and the effect has corresponded. Of the thirty-seven males, of this class, four were professors, and eleven have since made profession.

Thus we see, of the female class of forty-two, seven were professors at the commencement; leaving thirty-five; of whom twenty have made a profession, and nine others give evidence of a change of heart, some of whom it is expected will soon come forward.

But this is not all. We have reason to believe that these Bible Classes have been very instrumental in the late revival in this place, which commenced after the organization of the Bible Classes, and by which eighty-nine have been added to the church of Christ, two backsliders restored, and a number more are expected soon to join.

Hoping these facts will encourage you to persevere in your laudable endeavors to institute Bible Classes, "knowing that your labour will not be in vain in the Lord," I remain

Your's, in christian fellowship,

WILLIAM LADD.

WESTERN RECORDER.

UTICA: TUESDAY, DECEMBER 12, 1826.

The Churchman.—The Churchman's "reply to some of the attacks on Episcopalians," is found in the preceding columns. As our correspondent Philo, at this moment, however, is not at hand, we cannot immediately present our readers with an answer from him.

But, in the mean time, since the Churchman seems to censure *us* for admitting such articles into our columns, suppose we just put down the point of our own pen on a paragraph or two which he himself has furnished us—meeting him, for argument's sake, upon his own ground—taking his own testimony, as to what should have been the *precise* language of the quotations adduced by Philo, and premising merely that Philo and his "deponents" were professedly obliged to quote from mere memory.

The first quotation noticed by the Churchman, as given by Philo from memory, is—"Man's depravity is not his crime, but his misfortune." The Churchman renders the sentence—"Man's depravity is his misfortune, not his crime."—What is the difference? A trifling inversion of words, containing the same precise idea. But the Churchman insists upon the rest of the period as qualifying the Bishop's meaning—"*until* he complies with *its unholy dictates and yields to its unhallowed impulses.*" What is here? Unholy dictates and unhallowed impulses of what? Is it a misfortune that gives unholy dictates and unhallowed impulses, or is it the person's own depraved heart? The latter, doubtless. And is not that heart which does so, highly criminal? Where then, the disingenuous *curtailing of sentiment?*

That the Bishop maintains the "scripture doctrine of total depravity," *according as the Churchman understands it*, may for ought we know be a matter of fact. Also, for convenience sake, we have no objection to allow the Churchman, for a week or two, his strange notions about Calvinism, since they do not appear to us to be material to the case in hand.

But again: The Churchman considers Philo's second quotation as having been abridged to the disadvantage of the Bishop, and to the deduction of wrong inferences by the commentator. Well then, *what kind of regeneration is water baptism*, according to the Churchman's interpretation of the Bishop? We always supposed, and so does Philo, that the Bishop *meant* to point out something different from spiritual renovation. But what is it? What *does he mean?* "A change of state." What change of state? "In the sacrament of baptism," says the Bishop's commentator, "we are taken from the world, where we have no claim to the favour of God, and are placed in a state of salvation in the christian church, where, on the conditions of true repentance and faith, we enjoy a title to all the blessings and privileges of the gospel covenant." Now, we had always supposed, that all men were in a state of sin and misery before their conversion; and that they could never be brought into a state of salvation, till they exercised gospel repentance and gospel faith. But the Bishop's sentiment, if we now understand his commentator, is this—"Be baptised, and thus taken out of the world into the christian church, &c.; and being thus regenerated, if you repent and believe the gospel, you shall be saved." What kind of a change is this? Are these the gospel terms?—But perhaps the quotation is still too much abridged by the commentator.

As to a third quotation—Philo and his deponents are met by the Churchman with a flat denial. Here, of course, we must wait for their reply; and editorial courtesy requires that we should say nothing respecting it, to forestall public opinion.

We have been justified in hazarding the preceding remarks on our *own* account; and we will only add, that the Churchman has made a trifling mistake in his postscript. The publishers merely postponed the question of insertion to the decision of the editor, who was absent.

Thanksgivings.—Too often might it be said of these festivals, that the people, as of old, sat down to eat and to drink, and rose up to play. But in the city of Charleston, we perceive an effort has just been made, "for the first time," to redeem this festival from its accustomed abuses; and something of a less definite character, we are happy to say, was undertaken by the two Presbyterian congregations in this village, on Thursday last. Special motives for thankfulness had been previously inculcated. The two churches held a union prayer meeting in the morning, at eight o'clock. A sermon was preached to both congregations, at eleven o'clock, in the 2d church, by Rev. Mr. Dwight, late of the Park-street church, Boston; and another sermon at the same place in the evening, by Rev. Mr. Lansing, of Auburn. Mr. D. gave by special request, a detailed account of the state of civil and religious society, and of the rise and progress of civil and religious freedom, as connected with evangelical principles, throughout the European continent; and compared the existing aspects and matters of history with those which belong to our own happy country; thence deriving a tribute of gratitude to heaven for our privileges, and a motive of encouragement to pray for the prosperity of Zion. Mr. L. adapted himself to the present religious aspects of the two societies. All the exercises of the day were interesting; and a collection was taken up for the benefit of the funds of the Western Domestic Missionary Society.

Sabbath School in Exeter, N. H.—This school, as appears from the Recorder and Telegraph, has been greatly blessed the year past. The number of scholars was nearly doubled, through the influence of those who had previously become members—they acting as little missionaries, to persuade others to join them; and besides this, eight or ten of the teachers have become the hopeful subjects of renewing grace.

Palestine Mission.—Letters of a very interesting character, received from the Palestine Mission, were read at the last monthly concert in Boston. The stirs of opposition are at work again, and there has been increased attention to religion. Some additional conversions also.

The Teacher's Guide.—The first number of a periodical tract, bearing this title, and issued at Portland, Me. J. L. Parkhurst, editor, has been received and duly examined. The object of it is to embrace the physical, literary, moral, and religious instruction of children and youth, both in families and schools. The work appears well, and for aught we know, may prove a great desideratum in the field it embraces. It is to be issued semi-monthly, at one dollar, payable within the year, or one dollar and fifty cents if paid afterwards.

Political.

CONGRESS.

Both houses of Congress met and formed a quorum on Monday of last week. The President's message was delivered on Tuesday, and was received here on Saturday evening. It occupies seven columns of the city papers; altho' it contains but little information which will be new to the public.

The President informs us, that "in our intercourse with the other nations of the earth, we have still the happiness of enjoying peace and a good understanding—qualified, however, in several important instances, by collisions of interest, and by unsatisfied claims of justice." These are—the neglect or refusal of France to compensate our citizens for the spoliations committed upon their property during the reign of Napoleon; and the recent order in council by Great Britain, excluding from and after the 1st of December inst. the vessels of the United States from all the British colonial ports, excepting those bordering upon our territories. The condition of our claims on France, it is said, remains unaltered; and the British government decline any negociation on the subject of the colonial trade, considering all participation in that trade by other nations as a boon or favor, to be regulated only by the legislative acts of the power owning the colony.

In consequence of the reduced importation from abroad, the nett revenue of the present year will not equal that of the last; and the receipts of 1827, will fall short of those of the present year. "This diminution, however, (says the message), is in part attributable to the flourishing condition of some of our domestic manufactures, and so far is compensated by an equivalent more profitable to the nation." The balance in the treasury, on the 1st of January last, was $5,200,000. The revenue of the present year will amount to about $25,500,000. The expenditures of the present year will be upwards of $1,000,000 less than the receipts; which will leave a balance in the treasury on the 1st January next, of about $6,400,000. The revenue for the next year is estimated at about $23,000,000, being $2,500,000 less than that of the present year.

The organization of the army has undergone no change since its reduction to the present peace establishment, in 1821; and the message observes, that it is yet found adequate to all the purposes for which a permanent armed force in time of peace can be needed or useful. Every branch of the service is marked with order and discipline.

The navy at present consists of twelve ships of the line, twenty frigates, and sloops of war in proportion. The act of 1816, for the gradual increase of the navy, (which at first appropriated $1,000,000 annually to that object, but which was subsequently reduced to $500,000), expires the present year. "In continuing to provide for the gradual increase of the navy, (says the message), it may not be necessary or expedient to add for the present any more to the number of our ships; but should it be deemed advisable to continue the yearly appropriation of half a million to the same object, it may be profitably expended in providing timber and other materials for future use."

The Message concludes as follows:—

"In closing this communication, I trust that it will not be deemed inappropriate to the occasion and purposes upon which we are here assembled, to indulge a momentary retrospect, combining, in a single glance, the period of our origin as a national confederation with that of our present existence, at the precise interval of half a century from each other. Since your last annual meeting at this place, the 50th anniversary of the day when our independence was declared, has been celebrated throughout our land, and on that day when every heart was bounding with joy, and every voice was tuned to gratulation, amid the blessings of freedom and independence, which the sires of a former age had handed down to their children, two of the principal actors in that solemn scene, the hand that penned the ever-memorable declaration, and the voice that sustained it in debate, were, by one summons, at the distance of seven hundred miles from each other, called before the Judge of all, to account for their deeds done upon earth. They departed cheered by the benedictions of their country, to whom they left the inheritance of their fame, and the memory of their bright example. If we turn our thoughts to the condition of their country, in the contrast of the first and last day of that half century, how resplendent and sublime is the transition from gloom to glory! Then, glancing through the same lapse of time, in the condition of the individuals, we see the first day marked with the fulness and vigor of youth, in the pledge of their lives, their fortunes, and their sacred honour, to the cause of freedom and of mankind; and on the last, extended on the bed of death, with but sense and sensibility left to breathe a last aspiration to Heaven of blessing upon their country; may we not humbly hope that to them, too, it was a pledge of transition from gloom to glory; and that while their mortal vestments were sinking into the clod of the valley, their emancipated spirits were ascending to the bosom of their God. "JOHN Q. ADAMS."

FOREIGN.

The Greeks.—We have been favored by Mr. Bolles, who has lately returned from Greece, with a short but interesting sketch of the condition of that country, when he left the Levant. Mr. Bolles is a native of Ohio, and a young man of intelligence and observation. After receiving a military education at West Point, he left this country last year to join the Greek army, and served during the late campaign in the regular army, under Gen. Fabvier. The representation he has verbally given us of the Greeks, the simplicity of their manners, their personal bravery, their unyielding hatred of their former masters, and the cruel sufferings they have undergone, and which thousands are enduring at this moment, rather than submit, we are persuaded, is such as few in this country have ever imagined, but sufficient, if once understood, to excite admiration and the warmest sympathy.—*N. Y. Adv.*

THE PRESENT CONDITION OF THE GREEKS.

A short time has elapsed since I left the seat of warfare in Greece, where I had devoted some months to the service of that, my adopted country. During the greater part of the time that I spent in Greece, I remained in Col. Fabvier's army, where discipline was introduced, and regulations observed, as long as government had the means of paying and subsisting her troops. The Greeks are very susceptible of instruction in the school of the soldier: the manual, company, and battalion drill. They evinced an uncommon degree of pride in learning the profession of arms; but what troops are those, and where are they to be found, that will obey orders, and march to the field of battle, after subsisting for months upon bread alone, and when only a precarious dependence can be placed even upon this.

I know that it has been said that the Greek soldiery should forego the thoughts of monthly pay. This would be plausible, allowing them to receive a competent daily subsistence. The government allowance for a soldier's daily subsistence, is less than five cents. This petty sum does not enable them to purchase any animal food; and it is therefore necessary that they should be paid their monthly allowance, which is $1 33 per month. All this, when obtained, goes for the purchase of animal food. At the time of my leaving Napoli, Greece mustered 40,000 men for pay; but very few of these were on duty; the greater part being compelled to resort to some calling aside from that of arms, to enable them to live. It is beyond the most lively imagination to conceive the present distress of unhappy and suffering Greece. Refugees from Tripolizza, Argos and Napoli are in great numbers in and about Missolonghi. Disconsolate widows and weeping orphans meet you in every street and alley, soliciting alms. Thousands, who are excluded from the city, dwell under the castle at Napoli in huts composed of reeds, which but ill serve to screen their inmates from the rains and burning sun. There exists a government, composed of a president and two committees. The treasury is entirely empty, and the war was considered at a crisis at the time of my leaving Napoli. The Greeks have cherished the fond hope that some christian nation would render them assistance; and without immediate and powerful aid, it is in vain that their souls expand to meet approaching freedom. MERRET BOLLES.

On account of the present situation of Greece, it is in the power of slight circumstances materially to improve her prospects, and probably even to assure her independence. The merit of the Greeks is not generally appreciated in this country, because there is no adequate idea entertained on this side of the Atlantic, of the extremely limited means which they are able to command in resisting their invaders. We hear of the gallantry of the Greek sailors, and we know that they have performed great exploits: But few of us are aware of the fact, that the largest vessel in the principal squadron, which is that of Miaulis, is a brig of fourteen guns, and carries when she has her complement, only from 35 to 40 men. It may easily be understood, when this is taken into consideration, that when fire ships cannot be used, the Greeks have not force enough to break through the line of Egyptian seventy-fours and frigates. Their seamen are as undaunted as any men on earth; and, few as they are, their enemies never dare to attack them. One good ship, like the frigate Hellas, now on her passage for the government, if managed by a foreign crew, and supplied with a boarding gang of Greeks, might do wonders among the barbarian fleets.—*N. Y. D. Adv.*

Civilities have passed in the Archipelago, between Com. Rogers and the Captain Pacha of the Turkish fleet. Each has visited the ship of the other. When the Commodore left the ship of the Pacha, the flag of the Sultan was displayed at her main, and a salute of 21 guns fired in honour of the visit. The Drogoman of the Pacha informed the Commodore, that on no other similar occasion was the Sultan's flag hoisted; but in *this instance* it was displayed as a particular mark of respect for the government of the United States, and as a token of respect for the Commodore.—*ib.*

From Smyrna.—The brig Clio, Foster, arrived at Boston, in the short passage of 50 days from Smyrna, bringing papers to the 6th, and letters to the 9th of October.

Extract of a letter from Smyrna, dated Oct. 9—"The affairs of the Greeks continue, as far as I can judge, as good as they have been for some time past. Ibrahim Pacha can make no movements, and his father is unable to make any effort in his favor, and has need of assistance. The Captain Pacha continues cruizing off Mytilene. The Greeks are waiting with anxiety the arrival of Cochrane. The affairs with Russia, it is expected, will be amicably arranged."

From Portugal.—An arrival at Boston, from Lisbon, confirms the intelligence of an insurrection in Algrave, and of the march of 5000 men from Lisbon into that province. 300 English troops had been disembarked at Lisbon, to serve as a guard for the palace, in consequence of the removal of the militia who had served in that capacity, to repair some vessels of war.

DOMESTIC.

Official Canvass.—The official canvass of the votes taken at the late election, was published at Albany on Tuesday last. The following is the result:—

For Governor.

De Witt Clinton - - - -	99,765
Wm. B. Rochester - - - -	96,135
Majority for Clinton,	3,650

For Lieutenant Governor.

Nathaniel Pitcher - - -	99,478
Henry Huntington - - - -	95,290
Majority for Pitcher,	4,188

The difference in the number of votes given for Mr. Clinton and Mr. Huntington, arose in the counties through which the contemplated state road is expected to pass. The votes of those counties were generally given with direct reference to the road question. Mr. Huntington, after his nomination, very properly declined to avow his sentiments on that subject. Mr. Pitcher, having been one of the commissioners appointed to lay out the road, was known to be in favour of it. Hence the latter obtained the votes.

Votes on Amendments to the Constitution.

For electing justices of the peace by the people, - - - - -	129,093
Against, - - - - - -	1,663
For extending elective franchise,	127,077
Against, - - - - -	3,215

N. York Court of Oyer and Terminer.—The Evening Post, of Saturday the 2d inst. contains the following account of the result of the late trials:—

Judge Edwards began his charge to the jury, in the case of the persons indicted for conspiring to defraud the Life and Fire Company, Fulton and Morris Canal Banks, at 11 o'clock yesterday morning. He recapitulated the testimony that had been given, and stated the law applicable to the case, and finished a little before 2 in the afternoon. The jury were then sent out, and returned into court about 5 o'clock; and on being asked if they had agreed on a verdict, the foreman answered in the affirmative, and said that they had found all the defendants *guilty.*—The jurors were then polled, and inquired of as to their verdict in the case of each of the defendants, when they severally pronounced Jacob Barker, Mark Spencer, Geo. W. Brown, Thomas Vermilyea, and Matthew L. Davis, guilty of the charges laid in the indictment.

The court then dismissed the whole pannel of jurors until Friday the 8th inst. at 10 o'clock, A. M., Mr. Maxwell remarking to the court that he should be ready at that time to proceed with the trial of Mr. Eckford and others.

The court have been occupied in this trial from Monday the 20th of November till the 1st of the present month, during which time the jury have been kept together both day and night, except that they have occasionally been permitted to visit their families accompanied by an officer.

Extensive and Singular Robbery.—Messrs. S. & M. Allen, of New-York, offer a reward of $1000, for the recovery of a package of checks and bank notes, directed to "Thomas W. Olcott, Esq. Cashier, &c. Albany," amounting, we are informed, to about $16,000. The circumstances of the loss of the package, we are also informed, are as follows: It was deposited in the hands of Capt. Livingston, of the steamboat Sun, by one of the clerks of the Messrs. Allens. Circumstances, however, suddenly prevented the boat from leaving the city that afternoon as usual, and the mail and single and other packages were sent to the steam-boat Richmond, or were claimed and taken away by the owners. It is not known what direction was given to this package, although it is believed to have been delivered to a person who claimed it as his own. It is reasonable to believe, into whatever hands it has fallen, that the very liberal reward of the owners, will induce the holder to return it.—*Albany Argus.*

Indictments.—During the late sitting of the court of common pleas for the county of Ontario, indictments were preferred by the grand jury of that county against nine individuals who were implicated in the abduction of *William Morgan.* These indictments were of three kinds: One for "a conspiracy to convict Wm. Morgan of larceny;" another for "a conspiracy to kidnap William Morgan, assault and false imprisonment, and riot;" and a third "for kidnapping William Morgan, and secreting him in parts and places unknown." The trial of the persons indicted will take place at the oyer and terminer in January next, when a strict investigation will doubtless be made into this mysterious transaction.

Mr. Carter, of NewYork, in a letter to a friend in Geneva, dated Florence, Italy, Aug. 20, 1826, says—"Mr. E. and I celebrated the anniversary of our independence on the Palatine Mount, at Rome, the centre of ancient liberty and greatness, now strewed with the ruins of the Forums and the Palaces of the Cæsars."

No particulars have reached us of any further disasters to vessels on the lake, with the exception of the schr. Erie, of Black Rock, which was driven ashore a few miles below Cleaveland. Her cargo valued at about $25,000, was much damaged, no part of which was insured. It was principally owned, we understand, by a Mr. Kent, and Messrs. H. & H. Howard, merchants, of Middlebury, Ohio. No lives were lost.—*Buffalo Jour.*

John Randolph arrived at New-York, on Tuesday last, in the packet-ship York, from Liverpool.

From the N. Y. National Advocate.

The following article speaks for itself. We have never had any personal experience of the effects of the panacea, but from the reputation it has secured and still sustains, its virtues appear to be placed beyond any reasonable doubt.

SWAIM'S PANACEA.

Robert Boston, of North Bainbridge, Chenango county, in the state of NewYork, had been laboring for a considerable length of time under a very obstinate disease* which threatened the most serious consequences. He had consulted and been under the care of several respectable surgeons for nearly one year; and every possible means being used without producing any benefit, he was advised to proceed to Philadelphia, and place himself under the care of Mr. Swaim, for the purpose of using his celebrated panacea—who generously furnished him with the medicine free of expense. After remaining in Philadelphia three weeks, and taking nearly four bottles, he was entirely cured, and is now in this city on his return to his family and friends, in a state of health which he never expected to regain.

* His palate eaten off, and the ulcers making rapid progress towards the wind-pipe, and scarcely able to take sufficient nourishment to support life; nor could he articulate so as to be understood.

WESTERN EDUCATION SOCIETY.

The annual meeting of this Society will be holden on Wednesday the 27th inst. in Westmoreland, at 11 o'clock, A. M. Discourse by Rev. Mr. Brace, of Utica. A meeting of the Directors will be held on the Tuesday preceding, at the house of Rev. Mr. Eels, at 4 o'clock, P. M. Also, a special meeting of the Prudential Committee, by particular request, on Monday preceding, at the boarding-house in Clinton, at 11 o'clock, A. M. *Dec.* 11, 1826.

MARRIED,

In Columbia, Columbia co. on the 23d ult. by Rev. Mr. Hanger, Mr. *Christopher Miller*, to Miss *Rebecca Hayner*, both of Columbia.

On the 30th ult. by the same, Mr. *James M. Winn*, of Columbia, to Miss *Emma S. Cady*, of Chatham.

DEATHS.

In this village, on the 28th ult. Mr. *Richard Near*, aged 28. On the 4th inst. *William B. Jones*, son of Mr. William Jones, aged 7 years. On the 7th inst. a son of Mr. *Griffin Jones*, 2 years. An infant child of Mr. *Horace Butler*, merchant.

At Whitesborough, on the 2d inst. Mrs. *Rachel Wetmore*, in the 83d year of her age. Long had this eminent Christian been distinguished in the Baptist church in that place, and in the world, for her piety toward God, and usefulness to mankind. Like Anyibs of Arisba, she literally lived by the way-side; her doors were open to the fatherless and stranger. This aged widow obliged the rich, and relieved the poor; but especially the ministers of the cross, many of whom will long cherish a fond remembrance of her affectionate kindness and charity. She managed all her temporal affairs with great prudence and wisdom, and was a pattern of industry to all her sex. She lived to a good old age, and died lamented, being gathered in season as a shock of corn fully ripe; leaving, as is supposed, 61 grandchildren, and 56 great-grandchildren, many of them already distinguished for piety and usefulness in the world, to mourn that they shall see her face and hear her voice no more. Her children and remote descendants, the church and society, as well as the writer of this voluntary tribute to the memory of the "blessed dead," who a few years since, when a stranger, witnessed and realized the exemplification of many of the christian graces which he has lived to record & praise, will long regret her departure. May this pious example, which God has been pleased greatly to honour with success on earth, and a peaceful and happy death, receive merited attention and imitation.—*Com.*

In Seneca, Ontario co. on the 27th ult. Mr. *Gideon Ball*, aged 67—a soldier of the revolution, and one of the first settlers of that county.

In Rushville, Ontario co. on the 16th ult. Mrs. *Hannah E. Brackett*, wife of Rev. Joseph Brackett, and daughter of Hon. Moses Bliss, of Springfield, Mass. aged 31.

In Albany, on the 2d inst. Mr. *Theophilus Carter*, father of Mr. Charles Carter, of this village, aged 73.

In Andover, on the 8th inst. Mrs. *Rose Lovejoy*, in the 100th year of her age. She was the widow of the late Mr. Pompey L. who died the 23d of February last, at the age of 111, after having lived together as husband and wife 75 years.

New Books.

JUST received and for sale, by HASTINGS & TRACY—The Justice's Guide, or Dictionary for Justices of the Peace in the state of New-York: By a Gentleman of the Bar. Also, The Clerk and Magistrate's Assistant.

Also, The London Practice of Midwifery, including the treatment during the puerperal state, and the principal infantile diseases.—To which is added, Notes, Plates, & Denman's Aphorisms. By an American Practitioner.

Utica, Dec. 12, 1826. 50

Rensselaer Oswego Academy.

THIS institution is now under the care of Mr. WILLIAM C. WHITE, a recent graduate of Williams' College, a young gentleman of fair character and respectable attainments. Board and Tuition as reasonable as at other similar institutions. ELIAS BREWSTER, *Pres't of Board of Trustees.*

Mexico, Dec. 1, 1826. 49

NEW ESTABLISHMENT.

M. D. Parker & J. C. Hastings,

Have entered into partnership in the

Wholesale & Retail Grocery Business,

under the firm of

Parker & Hastings,

And have taken the Store lately occupied by J. C. Hastings & Co.

BEING entirely in the Grocery Line, and consequently purchasing their Goods in large lots, they are enabled to sell them at as low a price as they can be bought west of New-York, for cash or approved credit. They invite the attention of Country Merchants to the above, as they feel assured that it will be for their advantage to give them a call.

Utica, Oct. 24, 1826. 43

REMOVAL.

Parker & Hastings,

SINCE the late fire, have removed to the Store occupied by *Levi Cozzens*, next above J. Welles' Coffee-House, near the Canal, where they will be happy to attend upon the calls of their former Customers, and the Public generally.

Utica, Nov. 28, 1826. 48

CHEAP FOR CASH.

The Subscriber has just received a well selected assortment of

Fall & Winter Goods,

Among which are the following:—

TARTAN and Caroline Plaids, Cambletts—Baizes, Flannels, of all colours and qualities—Blue, Black and Mixed Broadcloths—Kerseymeres & Satinetts, Bang-up Cords, Rose Blankets, Bombazetts—Domestic and British Prints, of all colours and patterns—Cassimere Shawls—Shirtings and Sheetings, of all qualities—a few very nice Merino Shawls—3, 5, 6, 8-4 and long do.—Worsted and Lamb's wool Hose and half Hose—a fine assortment of fashionable Silk and Silk Vestings; and a great variety of other articles, too numerous to be mentioned in so small a space, both for comfort and to tickle the taste; which, wishing to reduce his Stock, he offers at the lowest prices for cash, at his Store, No. 34, Genesee-st. two doors below the Post-office. B. S. LYMAN.

Utica, Nov. 14, 1826. 46w4

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

83 Genesee Street.

Utica, June 23. 79tf

Christian Almanack—1827.

JUST published and for sale, by HASTINGS & TRACY, No. 40, Genesee-st. Utica, the *CHRISTIAN ALMANACK*, for the Western District, New-York: For the year of our Lord and Saviour Jesus Christ, 1827. Calculated for the meridian of Utica.

Also, Common Almanacks.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

LINES,

By the late Mrs. HUNTINGTON, to her infant son, born after his father's death.

See Review on our first page.

Sleep on, sleep on, thou little stranger,
Ere thy birth an orphan made,
Usher'd into life and danger
'Neath affliction's deepest shade.

A father's eye shall never meet thee,
With affection's kindly glow,
A father's welcome ne'er shall greet thee,
Baby, in this world of woe.

Death, that parent, friend, did sever
From this widow'd heart of mine;
Quench'd that eye's fond glance forever,
Ere this little life was thine.

Often now the burning tear
From thy mother's eye is streaming,
As she bends, 'twixt joy and fear,
O'er thy infant form so dear;
Thine, the while, serenely beaming.
"Why the tear that dims thine eye,
"Ah, my mother, tell me why?"

Not because high heav'n did pour
On me alone that storm of sorrow;
And not because time's fleeting wing
Shall never, on its pinions, bring
To me the long deferr'd to-morrow,
Which shall that friend again restore.

But a dang'rous sea thou'rt crossing;
He, thy guide, to heav'n has gone;
Storms that ocean deep are tossing;
Baby, thou art all alone.

And, oh! what evils may betide thee!
Treach'rous rocks, and shoals, and snares;
No father's watchful eye to guide thee!
'Tis this that wakes thy mother's tears.

DIFFERENT DEPARTMENTS IN MUSIC.

NO. XIX.

ORATORIOS—THE MESSIAH.

The Oratorio of the Messiah, by Handel, has been so long the favourite of the musical community, that any thing like a formal review of it would be useless. We shall just open the pages of the volume which it embraces, and make such few and brief remarks as happen to occur us.

The overture, which is omitted in the Boston edition, begins with little else than a succession of chords in the minor scale, the effect of which is plaintive and solemn, and well adapted to introduce, like a preface, the whole subject of the piece. The latter, as our readers know, is nothing less than a prophetic history of the incarnation, death, resurrection, ascension and exaltation of Christ, together with certain doctrinal inferences, which are derived from the writings of the New Testament. The piece opens with an accompanied recitative to the words—"Comfort ye my people; speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned." The accompaniment is slow and simple; and the notes for the voice are equally so; and yet, in the hands of a vocalist who understands his business, the latter becomes wonderfully impassioned and affective. This remark applies with nearly equal force to many of the subsequent movements in the piece. To the unpractised amateur, they appear quite plain and insignificant; when after all they were designed by the composer to produce some of the sublimest results of which the art is susceptible; and were left thus regularly and systematically simple, that the vocalist, whoever he might chance to be, might have opportunity to give scope to his own peculiar powers in the process of superinduction. They are a sort of speaking melodies, which none but the musical orator can properly execute or understand, without the aid of a master; and should therefore be never attempted in public, except by persons of the first rate talent. "He was despised and rejected of Men," is of this character. An ordinary singer could effect nothing with it. The simple notes of which it is composed would be nonsense in his hands. His performance would be mockery itself; and his auditors would be tempted to set him down on the list of *despisers*. And yet, the same air in the hands of a real master, would be listened to with the utmost interest; and probably it has never been excelled by any strain of Handel, or any body else that has composed English music.

The same remark may also be extended to a few of the choruses. "He trusted in God that he would deliver him," consists of simple voice parts set in a plain fugue; and in the hands of an ordinary choir, it would have no more meaning than the accents of an unknown tongue; and yet by the application of a good, vigorous and appropriate enunciation, it would fall upon the ear like the very identical revilings which were uttered by the multitude at the crucifixion. How far this kind of effect is consistent with strict religious purposes, is another question, not now to be decided; but the circumstance that the composer had it in contemplation, points out at once the embarrassments which ordinary executants would meet with, in undertaking to perform it.

Again—If we cast our eyes hastily over the pages of this oratorio, we shall find several movements, which involve difficulties of a character opposite to these we have just described. They are of a structure too complicated for ordinary execution. The most remarkable instance of the kind is the chorus—"And with his stripes we are healed." This is a chromatic fugue, full of pathos to the cultivated ear, when rightly executed; but quite too scientific for the multitude of listeners, and so difficult of execution as to be converted into jargon by ordinary singers.

But not to multiply instances of this nature; it is easy to understand why this oratorio, as a whole, should excite so little interest in an American audience. Our nation have not practiced ears; and our executants are unequal to the task they undertake. The zeal of musicians often transcends their ability; and in many cases, where they are wanting in perception, they strive to make up the deficiency with honest endeavours. Good sense is finally beginning to prevail in this particular; yet we are still doomed to witness many a sad failure in our best societies and concerts; and this circumstance has a never-failing tendency to prejudice the multitude against the real excellencies of the art. Our musical associations in this country, if they would affect any thing with the public taste, must bear this topic constantly in mind; and whenever they open the pages of an oratorio, be careful to select nothing but what they fully understand, and can bring out with expression and interest.

The Messiah contains many strains and movements which are easily executed and understood. The airs—"Every valley," "He shall feed his flock," "How beautiful are the feet;" the recitatives—"There were shepherds," "And lo the angel," "All they that see him," "Then shall be brought about;" the choruses, "Glory to God," "Behold the Lamb of God," "Lift up your heads," "Their sound is gone out," "Hallelujah," &c. &c. are not too difficult to be given to our best associations and choirs as tasks; and they may be occasionally executed in public to very good purpose.

The instrumental movements and accompaniments of this oratorio, have become somewhat unsatisfactory, through the great progress that has been made in the art since they were composed. These, however, are frequently liable to be misinterpreted. Some of the simplest notes, even on instruments, may be touched with the finger of pathos to great effect, when rightly interpreted by the executant; and others, which at first view might seem unmeaning, are full of expression and imitation. Of the latter character is the accompanied recitative, "For behold darkness," where the semiquavers, which seem to the eye to dance along quite merrily, are to be played in a slow and sustained manner, so as to give a rhythmical imitation of such noisy *choirs* of insects as are heard in the spring of the year throughout the night. The imitation, though we think not why, strikes the mind with force. Though we think nothing of the insects, the darkness of Egypt takes hold of the imagination with resistless power.

Our limits will not allow us to enlarge on the subject of this oratorio. The voice parts will be remembered long after the instrumental are out of favour; and it would not be wonderful if some future genius should give them a new arrangement.

Communication.

For the Western Recorder.

NATIONAL INSTITUTION *for the* SANCTIFICATION *of the* SABBATH.

MR. EDITOR—I had been for a long time reflecting on the inefficiency which has attended all our operations in this part of the country, towards preventing the violation of the Sabbath; and was casting about myself what else could be done, when I met your suggestion of a National Society for the purpose, which, on the whole, appeared to me to be the very thing that is required towards accomplishing the desired object.

Sermons on the sanctification of the Sabbath are little heeded by the multitude, and are soon forgotten by the majority of those who hear them. Resolutions framed by ecclesiastical bodies operate but partially on the community at large, while the evil is general and fast increasing. A recurrence to church discipline, under the most favorable circumstances, will be attended with much circumstantial difference in opinion among the members of a church. The churches will not all act simultaneously, nor with the same promptness and success. The members of a church form but a small portion of the community; and while ministers, as well as people, are occasionally found in the transgression, it seems impossible, under the existing state of things, that any measures that have hitherto been devised, should be brought to bear with much efficiency upon the object in hand.

Something on a large scale should be tried—something systematical as well as extensive—which can embrace different denominations of Christians and different classes of society; which can act at once on all classes of community; which can bring the different classes together on some important points in discussion, and measures of operation. And what but a National Institution can embrace all these objects? It is perfectly clear to my mind, Mr. Editor, that every thing short of this must fall far short of the desired end to be accomplished. A repetition of all that has been done is doubtless necessary; but if we stop at this point, we shall eventually have to abandon the field; and be doomed to see Sabbath breaking as fashionable in this country as it is in the old kingdoms of Europe.

I might add many considerations to the above; but will close for the present, with the hope that some of your more able correspondents will take up the discussion.

Your's truly, CLERICUS.

For the Western Recorder.

MR. EDITOR—The following paragraph is extracted from the works of Rev. R. Cecil, late rector of Bisley and vicar of Cobham, Surrey, and minister of St. John's chapel, Bedford-Row, London. Perhaps it may not be uninteresting to some of your readers who occasionally complain of plain preaching. Your's truly, R. E. S.

"Should it be enquired, why a vehement simplicity is so much admired in Demosthenes' haranguing on the affairs of a molehill, and yet is so despised in the ministers of God, while treating on life and death eternal—or why men of taste term it a noble enthusiasm, if it be directed to politics, painting or fiddling, but call it wretched or despicable, if it respect the service of God—the answer is easy: The mole-hill is the pismire's world. Here he tugs and sweats, and swears too, that the ant who creeps to the top has a noble ambition. And thus it is with the best of us, till he who commanded the light to shine out of darkness, shine into our hearts, and enable us practically to measure all things by that standard of truth which he has set up in his word. Then, and not till then, will even wise men cease to dote like children on their toys, while things of infinite moment are slighted."

Miscellaneous.

"AWAKE THOU THAT SLEEPEST."

Almost all judicious commentators have agreed that the millenium, in the full and perfect sense, will begin at a period not far from the year 2000. Christ, referring mediately at least to this great event, says—"*Behold I come as a thief*;" i. e. suddenly, and sooner than the world will expect. By this declaration we are taught, that the duration of the two last phials will be comparatively short; and that the dawn of the succeeding day will be earlier than mankind have been accustomed to believe. But should we fasten upon the year 2000, as the period in which there shall be a complete accomplishment of the predictions concerning this wonderful event, how evidently is it necessary, that all the measures by which it is to be accomplished, should be now formed, and immediately begin to operate. Should we—should all protestant nations, awake out of their long sleep, and shake ourselves as mighty men; should we bring every heart and hand to this vast work; should we pursue it with a firmness which nothing can daunt, and an ardour which nothing can extinguish; how uninterrupted, how successful must be our progress, in order to find its consummation at the date assigned? Think of the changes which have taken place; how numerous; how vast; how wonderful, and how evidently indispensable. Think what it must be for pride to bow; for the iron heart of avarice to dissolve; for ambition to feed no more upon blood; and for sensuality to wallow no longer in corruption. Think what it must be for private and public crimes to be no more, for falsehood and fraud, injustice and cruelty, to fly from the thrones of princes and the habitations of men.—How amazing must be the change, when the Romish cathedral, the mosque and the pagoda, shall not have one stone left upon another, which shall not be thrown down; when the Popish, Mahomedan, Hindoo, and Chinesian worlds, shall be created anew; and the voice of angels exclaim concerning each, "Jehovah bless thee, O habitation of justice, O mountain of holiness;" when a pestilential simoon shall no longer waft decay and death over the moral wilds of Africa; & the souls throughout that vast continent be illumined by the beams of the Sun of Righteousness, and quickened with life from heaven; when Europe shall no longer convert her wide domains into a stall of slaughter; nor offer herself as a voluntary holocaust upon the altar of Moloch; and when the human wolves, which have so long prowled around the American deserts, shall assume the innocence and meekness of the lamb. What a transmutation must men have undergone, when there shall not be a tyrant nor a slave, not a jail nor a gibbet, not a dram shop nor a brothel, not a lie nor a theft, from the rising of the sun to the going down of the same. How astonished must the earth be, how delighted the heavens, to behold the Sabbath dawn with serenity and peace upon Japan; and moving solemnly round this great world, shed its evening lustre upon California; and see the earth one vast altar, and the sky one magnificent temple of Jehovah, perfumed with incense, offered up by the immense congregation of man? Who does not discern that the centuries which will expire before the specified date, will be a stinted period for the accomplishment of such a work as this? Who will not rejoice and take courage, when he hears it proclaimed from heaven concerning this very work—"I, Jehovah, *will hasten it in its time*."

Dr. Dwight.

A FRAGMENT FOR THE LADIES.

"Thy grandmother," said my uncle Toby, addressing himself to young Arabella, just from London, and who was playing the battle of Marengo on the piano; "thy grandmother, child," said he, "used to play on a much better instrument than thou."

"Indeed," said Arabella, "how could it have been better; you know it is the most fashionable instrument, and is used by every body that is any thing."

"Your grandmother was something, yet she never saw a piano forte."

"But what was the name of the instrument? Had it strings, and was it played by keys?"

"You must give me time to recollect the name; it was indeed a stringed instrument, but was played by the hands."

"By the hands alone?—How vulgar; but I protest I should like to see one, and papa shall buy me one when I return to London. Do you think that we can obtain one?"

"No, you will not probably find one in London, but doubtless they may be found in some of the country towns."

"How many strings had it? Must one play with both hands? and could one play the double bass?"

"I know not whether it would play the double bass, as you call it, but it was played by both hands and had two strings."

"Two strings only? Surely you are jesting; how could good music be produced by such an instrument, when the piano has two or three hundred?"

"Oh, the strings were very long, one of them about fourteen feet, and the other might be lengthened at pleasure, even to fifty or more."

"What a prodigious deal of room it must take up; but no matter, I will have mine in the old hall, and papa may have an addition built to it; for he says I shall never want for any thing, and so does mama. Were the strings struck with little mallets like the piano, or were they snapped like a harpsichord?"

"Like neither of these instruments, as I recollect, out it produced a soft kind of humming music, and was peculiarly agreeable to the husband and relations of the performer."

"Oh, as to pleasing one's husband or relations, that is all Dicky, in the haut-ton, you know; but I am determined to have one at any rate. Was it easily learnt, and was it taught by French or Italian masters?"

"It was easily learnt; but Frenchmen and Italians scarcely dared to show their heads in our country in those times."

"Can you not possibly remember the name? How shall we know what to enquire for?"

"Yes, I do now remember the name, and we must enquire for a *spinning-wheel*."

It is usually seen, that the wiser men are about the things of this world, the less wise they are about the next.

New School Books, &c.

THE attention of Instructors of Children and Youth, of Parents and others, interested in Education, is respectfully invited to the following Works, which are constructed on a new and interesting plan, and which are thought to be a valuable improvement, calculated to make more thorough scholars, and at the same time to lighten the tasks both of learning and teaching:—

1. Outlines of Modern Geography, on a new plan, carefully adapted to Youth—with numerous engravings of cities, manners, costumes and curiosities; accompanied by an atlas. By Rev. C. A. Goodrich.
2. A large Map of the World in Outline, to be filled up by the Student.
3. History of the United States, on a plan adapted to the capacity of Youth, and designed to aid the memory by systematic arrangement and interesting associations; illustrated by engravings. By C. A. Goodrich.
4. A Grammar of Chemistry, adapted to the use of Schools & Private Students, by familiar illustrations & experiments; with numerous engravings. By J. L. Comstock.
5. Blair's Outlines of Chronology, ancient and modern, being an introduction to the study of History, with 20 engravings.
6. An Outline of Bible History, with notes and observations, adapted to the minds of Youth, with 20 engravings, for Sabbath and other schools. By Rev. C. A. Goodrich.
7. Blair's Outlines of the History of Ancient Greece, embracing its Geography, Mythology, and Antiquities; illustrated by a map and numerous engravings.
8. A Chart of Chronology, ancient and modern, on a new plan, adapted to Blair's Outlines of Chronology, ancient and modern.
9. A geograph'l View of the World, embracing the Manners, Customs & Pursuits of every Nation, founded on the latest authorities; with elegant engravings. By Rev. J. Goldsmith: Revised, corrected and improved by J. G. Percival, M. D.
10. The Literary & Scientific Class Book, embracing the leading facts and principles of Science, illustrated by engravings; designed as exercises for the reading and study of the higher classes in common schools. By L. W. Leonard.

The above Works, which are all of superior merit, are for sale by *HASTINGS & TRACY*, No. 40, Genesee street; who, as agents of the publishers, will also supply Booksellers on the lowest terms. *Utica, Oct. 24, 1826.*

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail

Feb 3. 1826. 3tf

For Sale,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826. 6tf3

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*

Utica, August 12, 1826. 11tf

BY order of James Dean, Esq. judge of the Oneida common pleas, counsellor at law in the supreme court—Notice is hereby given to all the creditors of *Willis Sterne*, of Deerfield, county of Oneida, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in the town of Utica, in the county of Oneida, on the tenth day of January next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 19th day of October, 1826. WILLIS STERNE,

42w10 *Insolvent.*

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated November 7, 1826. 45

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, *viz.* The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising. H. W. OSBORN, *Collector.*

Dated October 31st. 1826. 44

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and Fifty Cents, if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all the communications addressed to the Editor or Publishers.